

appear in *ne ron kinae ne vaka nowul tewa rav vati*, this is the fourteenth day.

'First' is *moika*.

74. MULTIPLICATIVE. These are formed by the prefix *vaka*: *vaka tewa*, once; *vaka rua*, twice; *vaka tolu*, thrice.

75. DISTRIBUTIVE. These are apparently formed by the word *wutwuti*: *wutwuti rua*, two at a time; *wuti nowul lima*, in fifties.

76. INTERROGATIVE. The interrogative numeral is *visa*? how many? The multiplicative *vaka visa*? how often? how many times?

12. Exclamations and Expletives

77. *Karu!* is used in addressing one person, *karam!* or *ro leman!* to more than one, *men!* *keae!* or *keai!* to a woman. *Molisa!* of respect, Sir!

E! vocative before a name: *e Teopilas!*

78. Other exclamations are: *ee!* yes! *oa!* no! *e talue!* true! *topu!* yes, certainly! *sap sokona!* not so! *e!* *io!* hail! *akokontoka!* farewell! *oowun!* woe!

GRAMMAR OF THE LANGUAGE SPOKEN IN THE BAY OF SS. PHILIP AND JAMES

1. Alphabet

1. VOWELS: a, e, i, o, u.

DIPHTHONG: *ai*.

CONSONANTS: r, l; h; t, n; j; p, m; v; s.

2. SOUNDS. I have no precise indication of the sounds.

The Melanesian g (γ) is represented by h. Woser has *inigo*, thou, *gave*, hand, *gise*, name, for *iniho*, *have*, *hise*. Goodenough wrote *khani*, eat, for *gani* of Woser and *hani* of the text, but has *hohu*, nose, *habe*, arm, for *gogo* and *gave* of Woser. In the texts k does not appear, but Woser wrote *naka*, this, *kanam*, we, *gaveku*, my hand, for *naa*, *amam* and *haveu*. He also wrote *ngaungaua* (Codrington *gaugaua*), hard, with the nasal as in 'finger,' for *hauhaua* of the text.

The sound of j was written ts, j, and tj by Woser in *tsae*, blood, *tsaliga*, ear (Codrington *saliga*), *natj*, fish, *tatsua*, man,

for *jae*, *jaliha*, *maji*, *tajua*. He also wrote *getju*, sea, *uju*, tooth; in the text these are *tasi* and *pati*.

In the word *habe* for 'arm,' Goodenough wrote *b* for *v*. In some words Woser wrote *n* for *m*: *natj*, fish (*maji*); *natui*, coconut (Goodenough *matui*); *nanu*, bird (*manu*); *nata*, eye (*mata*); *nalumlum*, soft (*malumulumu*). Goodenough has *tz* for *s* in *matzusore*, sun, for *maso*.

2. Article

3. The demonstrative article is *na*: *na tajua*, a man; *na lahi*, the wind; *na huro*, a pot; *na aso*, a word; *na tuaja*, our friend; *na numai*, the coming.

Ra is used as a plural article: *ra tajua*, men; *ra manu*, birds; *ra peana*, his houses; *ra lolomamu*, our hearts.

4. *Te* is used indefinitely: *te tajua*, a man; *te hajae*, a woman. It is usually followed by *itea*, any.

The numeral *motea*, one, is also used: *moli motea*, a certain chief.

5. The word *taha* serves as a ligative article, and is used before verbs and adjectives: *ruru taha havui*, cloth new; *ra taha oso*, the bad (plur.); *na taha tataholo*, the faithful; *na tajua taha hauhaua*, the strong man.

6. The personal article *i* appears only in the pronouns: *iniho*, thou; *ihije*, we; *isei*, who?

3. Nouns

7. FORM. A verbal WB may be used as a noun without change: *oi aso na aso*, thou speakest the word, *moaso*, he says, *na aso motea*, one word; *momatapisi*, he prays, *na pilam mata-pisi*, thy prayer; *na vei tataholo*, the doing right, *ra vei hira*, their acts.

The equivalent to a personal noun is formed by means of the word *taha*: *ra taha mauri*, the living; *hire ra taha tuli taha pisi*, they (are) leaders (of) the blind.

A periphrase is sometimes found: *ra tajua hi na suvi na tavui*, minstrels, people of the blowing of the conch.

An objective noun is formed from a verb by reduplication: *te sihe me na sihesihe*, they sit on the seat; *na pilana volivoli*, his merchandise; *te aviavi na aviavi*, they sang a hymn.

The person belonging to a place is indicated by the place

name used as an adjective, or by the preposition *hi*: *tajua Kris*, a Greek; *hajai hi Sameria*, woman of Samaria; *ra tajua hi Roma*, Romans.

8. NUMBER. The plural is shown by the particle *ra* preceding, or by an adjective of number: *ra sule*, stones; *ra tajua ra tari*, many men; *ra tajua vunuvunu*, all the people, *ra sanu vunuvunu*, all things; *na pahi tolu*, three days.

4. Pronouns

9. PERSONAL. Full forms:

Sing. 1. <i>inau.</i>	Plur. 1 incl. <i>ihije, hije.</i>	Dual 1 incl. <i>jarua.</i>
2. <i>iniho.</i>	1 excl. <i>amamu.</i>	1 excl. <i>amamurua.</i>
3. <i>inie, nie.</i>	2. <i>amiu.</i>	2. <i>amurua.</i>
	3. <i>ihire, hire.</i>	3. <i>hirerua.</i>

A trial form is found with *tou* suffixed instead of *rua*: *amutou*, you three; *hiretou*, they three.

These forms are used in the nominative absolute or when the verb 'to be' is implied. When used as subject they must be followed by the verbal pronoun or particle: *io! iniho!* yes! thou! (in reply to a question); *inie inau?* it (is) I? *inau aisatoho valuiamiu*, I shall not stay with you; *iniho otahonae*, thou art good; *inie moaso*, he said; *hije tolaho*, we go; *amamurua arameje*, we two wish; *hirerua tiratoho tahonae*, they two remain good; *amiu otorahu hau*, you gave (me) my food; *hire vunuvunu terohoe*, they all heard.

Short forms suffixed to verbs:

Sing. 1. <i>au.</i>	Plur. 1 incl. <i>ja.</i>
2. <i>ho.</i>	1 excl. <i>amamu.</i>
3. <i>a.</i>	2. <i>amiu.</i>
	3. <i>ra.</i>
Dual 1 excl. <i>amamurua.</i>	Trial 3. <i>ratou.</i>
3. <i>raru.</i>	

Amiu otovisiau, you clothed me; *amamareniho*, we saw thee; *mopinisia*, he knew it; *mooreja*, he called us; *oireniamamurua*, look (thou) at us two; *asapinisiamiu*, I do not know you; *teoreraru*, they called them two; *mopasuaratou*, he found them three.

Short forms used with verbs as subject. See § 31.

10. Short forms suffixed to nouns in possessive case:

Sing. 1. u.	Plur. 1 incl. ja.	Dual 1 incl. —
2. m.	1 excl. mamu.	1 excl. mamurua.
3. na.	2. miu.	2. murua.
	3. ra.	3. rarua.

Tamau, my father; *lolomu*, thy heart; *ra matana*, his eyes; *tamaja*, our father (incl.), *tamamamu*, our father (excl.); *na emiu*, your feet; *na jali'hara*, their ears; *matamamurua*, eyes of us two; *tuahamurua*, brother of you two¹.

11. DEMONSTRATIVE. *Naa*, this, *nee*, that, used as adjectives following the noun: *na sule naa*, this stone; *na tajua naa*, this man; *ra sanu naa*, these things; *na tajua nee*, that man; *na vanua nee*, that place.

Naano, this, *neeno*, that, are nouns, but may be used as adjectives: *naano na epeu*, this is my body; *na tajua naano*, this man; *na vanua neeno*, that place.

A personal demonstrative is *iano*: *iano inie*, this (person is) he; *iano Elaija*, this (is) Elijah; *iano na taha roho na leo*, he that hears the law.

Natuha, this, that: *natuha na leo*, this is the law; *ra rani natuha*, these days; *na rani natuha*, that light; *moaso paletuha*, he said so (lit. like this).

The words *nie* and *hire* are the same as the personal pronouns, and *nie* may be used verbally: *na uma monie*, there was a garden; *monie naanoi*, it is now.

12. INTERROGATIVE. *Isei?* who? *Inie isei?* he (is) who? *iano isei?* who is this? *isei molosiho?* who struck thee? *isei himiu?* which of you?

Na sava? what? *Tovei na sava?* we do what? *movei na sava meho?* he did what to thee? *na tajua naano mopala sava?* this man is what kind (like what)? *suri na varao sava?* for which work?

13. INDEFINITE. *Sanu*, thing, anything, something: *terarahu na sanu ta mea*, they give something to him; *momeje na varaiho te sanu*, he wishes to tell thee something.

'Some' (a part) is *valu*: *na valura teaso*, some say.

The numeral *tea*, one, forms part of indefinite expressions: *motea molavo*, *motatea movilehukura*, one sows, another reaps; *amamalohoti mositea*, we look for another.

Vunuvunu, all, every, each: *hire vunuvunu tetalahia mea*, they all married (with) her.

¹ This is given in Jno. 11. 19 for 'brother of them two.'

14. EMPHATIC. The word *tapu* with suffixed pronouns is used for 'self':

Sing. 1. <i>tapuu.</i>	Plur. 1 incl. —
2. <i>tapum.</i>	1 excl. —
	2. <i>tapumiu.</i>
	3. <i>tapura.</i>

Asavei tapuu te sanu, I cannot do anything myself; *oi tapumu piseho*, show thyself.

The word *hase* with suffixed pronouns means 'by one's self, alone, apart.'

Sing. 1. —	Plur. 1 incl. —
2. <i>has.</i>	1 excl. —
3. <i>hasena.</i>	2. <i>hasemurua</i> , you two alone.
	3. <i>hasera.</i>

Inie hasena motoho neeno, he stayed there alone; *hasemurua*, thou and he (you two) alone; *telaho hasera*, they went by themselves.

The particle *si* with the personal article is also prefixed.

5. The Genitive

15. A noun in the genitive remains unaltered, but the governing noun takes a suffix.

If both nouns belong to the first class, the first takes the suffix *i*: *na hisei tamau*, the name of my father.

If the noun in the genitive is a proper name *i* is also used: *na vanuai Mere*, town of Mary; *na peai Piter*, house of Peter; *na loei Laikonium*, speech of Lycaonia.

16. If the noun in the genitive belongs to the second class *na* or *ra* is suffixed to a governing noun of the first class. The singular *na* or plural *ra* agrees with the governed noun: *na hoena veioso*, the root of evil; *na hoera hau*, the root of trees; *na matana tajua*, eye of the man; *na vavara paule*, mouths of children; *ra peara moli*, houses of chiefs.

17. A pronoun in the genitive is suffixed to nouns of the first class. Cf. § 10.

18. When the governing noun belongs to the second class a separate possessive word is used following it. There are four of these: *se*, *pila* or *pila*, *ha* and *ma*.

Se is used of possession generally, and of actions; it takes the

suffix *i* before nouns of the first class: *na numai sei matu*, the coming of the son.

Pile is used of animal property, clothing, etc.: *na visivisi pile te tajua*, the garment of any man; *pila i Sisar*, Caesar's property.

Ha is used of food, and *ma* of drink. I have not found examples used with nouns.

Se, *pila*, *ha* and *ma* with suffixed pronoun precede the governing noun:

Sing. 1. <i>seu, pilau, hau, mau.</i>	Plur. 1 incl. <i>seja, pilaja, haja.</i>
2. <i>semu, pilam, hamu, mamu.</i>	1 excl. —
3. <i>sena, pilana, hana.</i>	2. <i>semiu.</i>
	3. <i>sera, pilara, hara.</i>

Na seu mauri, my life; *na semu rohoroho*, thy faith; *sena rojo*, his sickness; *semiu rohoroho*, your faith; *ra seja rojo*, our sicknesses.

Na pilau hale, my glory; *pilana pullok*, his cattle; *na pilana varao*, his work; *na pilaja leo*, our law.

Oihani hamu, eat thy food; *na tajua motea morahu na hana ta mea?* has any man brought his food for him? *na hau*, my food.

19. When both nouns belong to the second class the preposition *hi* is used with or without the suffixed pronouns *na* (sing.) or *ra* (plur.): *na pisahi hi Atua*, the teaching of God; *na ureure hina moli*, the country of the chief; *na pepe hina mauri*, the book of life; *ra vei hira varisula*, the doings of the apostles; *ra uliuli hira hajae-varie*, tales of old women.

With a suffixed pronoun *hi* is equivalent to a possessive pronoun: *rani hiu*, my day; *na leo hiu*, my speech; *ra aso himu*, thy words; *ra leo himiu*, your words.

6. Adjectives

20. The adjective follows the noun.

21. FORM. A few simple adjectives are found, but their use in verbal form is common: *na vanua tapu*, the holy city; *na paule lele*, the young child; *te hau oso*, a bad tree; *ra sanu havui*, new things.

A few adjectives appear with the prefix *ma*: *malumu*, soft; *maeto*, black; *mariri*, cold.

The prefix *ta* appears in *taiti*, little, *tataholo*, straight.

The prefix *ha* appears in the word *hamariri*, cold. This is a verbal particle used elsewhere (Lepers' Island) with numerals.

But *suria na hamariri*, on account of the cold, *suria mohamariri*, because it was cold, show the word used as noun and verb.

22. The word *taha* (§ 5) is found with nouns: *ruru taha havui*, cloth (that is) new; *ra sanu taha mine*, things (that are) old. In the words *tahonae*, good, and *tahajia*, great, *taha* appears to have become part of the adjective, but these are used with the verbal particle, whilst *taha* takes its place: *na lahi tahajia*, a great wind; *na volimiu motahajia*, your reward is great; *na vana tahonae*, good fruit; *na hau motea motahonae*, the tree is good.

23. COMPARISON. The preposition *jivi* is used in comparing: *mo pisea pa ra varao tahajia jivira naa*, he will show him works greater than these; *na volimiu motavere jivi na volira manu taiti ra tari*, your value is more than the value of many little birds.

Sometimes *jivi* is not used: *ive hirarua motahonae hirarua?* which of the two is better? (lit. which of them two is good of them two?).

A superlative is shown by the adverb *tohova*: *teejeji tohova*, they were glad very; *tejomi tohova suria*, they were very sorry about it.

7. Verbs

24. FORM. Any word may be used as a verb by prefixing a verbal formative: *na hau*, a tree, *inie mohau*, it becomes a tree; *ototuatua*, you are brothers.

A few words appear with the obsolete prefix *ma*: *mauri*, to live; *mate*, to die.

In a few words *ta* is prefixed: *talahia*, to marry (cf. *Malo lane*, *Nogugu teleki*, *Mota lay*).

25. TRANSITIVE AND INTRANSITIVE. There is no clear distinction of form between intransitive and transitive verbs.

Intransitive: *numai*, to come; *tila*, to shine; *sahe*, to ascend; *jovi*, to fall; *rovo*, to run; *navu*, to sleep.

Transitive: *tuha*, to ask; *ore*, to call; *pinisi*, to know; *tiro*, to look for; *rahu*, to give.

The objective pronoun is suffixed to transitive verbs: *reni*, to see; *terenia*, they see it; *pise*, to show; *otopiseau*, you show me.

Some verbs insert *i* before the pronoun of the third person: *meje*, to wish, like; *oimejeau*, thou lovest me; *veae oimejeia*, thou wishest it.

Some verbs ending in *a* change the pronoun *a* of the third person singular to *e*: *sula*, to send; *mosulau*, send me; *mosulae*, send him.

Transitive suffixes are not prominent; a preposition is often used instead: *tahi*, to weep; *motahi suri ra matuna*, she weeps for her children.

But the transitive suffix is found in: *oo*, to drink; *mo oo*, he drinks; *otooomia*, you drink it.

26. CAUSATIVE. The causative particle *vaha* is not used with verbs. An equivalent to the causative is formed by means of the verb *ve* or *vei*, to do or make: *veimete*, to kill; *veimeteau*, kill me; *iveimete na tajua*, he shall kill a man; *temeje na veimeteia*, they wished to kill him.

27. RECIPROCAL. There is the appearance of a reciprocal prefix *vari* in the words *varisula*, to send a message (*sula*, to send, *na varisula*, a messenger), and *varipahoi*, to meet, *movaripahoi merarua*, he met them two.

But usually the reciprocal is shown by placing subject and objective pronoun in the same person, with or without the prefix *si*: *meje*, to love, *otomejemejeamui* or *otosimejemejeamui*, (you) love one another; *ototuhatuha amui*, you ask one another.

28. REFLEXIVE. The reflexive is similar to the reciprocal, but the word *tapu*, self, with the appropriate suffix pronoun may follow the verbal formative: *oivisiho*, thou girdest thyself; *avetivetiau tapuu*, I speak about myself; *oivetivetiho tapumu*, thou speakest of thyself; *motapuna pisea*, he showed himself; *mositapuna sahe jule*, he went and hanged himself (*sahe*, to go up).

29. PASSIVE. The active used indefinitely takes the place of the passive: *terenia ra rani ra tari*, he was seen for many days (lit. they saw him days many).

30. REDUPLICATION. There are two forms. The whole word, or if long, the first two syllables are repeated and appear to indicate habit or frequency of action: *laho*, to go, *laholaho*, to walk about; *roho*, to hear, *rohoroho*, to believe; *sahe*, to go up, *sahe sahe*, to climb; *vea moriorio*, to wake him (make him see).

The first syllable is repeated and appears to indicate length of action: *paliho*, to steal; *tetitoho*, they always stay; *tehuhurahi*, they assembled; *momamahanu*, he was troubled.

The signification is not clearly made out.

31. CONJUGATION. The verb is conjugated for number and person by prefixed particles which except in the third person appear to be combined with the pronouns. There are two sets of these:

Sing. 1. <i>a.</i>	Plur. 1 incl. <i>a, to.</i>	Dual 1 incl. <i>ara.</i>
2. <i>o.</i>	1 excl. <i>amama.</i>	1 excl. <i>amamara.</i>
3. <i>mo.</i>	2. <i>oto.</i>	2. <i>ora.</i>
	3. <i>te.</i>	3. <i>tera.</i>

These are used indefinitely in past or present tense: *aaso*, I say; *oroho*, thou hearest; *moaso*, he said; *topinisia*, we know him; *amamausiho*, we beseech thee; *otopiseau*, you show me; *tehanihani*, they eat; *aranumai mea*, we two come to him; *amamaramajeiho*, we two wish thee; *oralaho*, you two go; *teraaso*, they two said.

A definite past is shown by these forms with *tau* following the verb, or at the end of the phrase. *Mine*, already, and *sori*, to finish, are similarly used.

Terohoe tau, they heard it; *tereni ra sanu uloulo movera tau*, they saw the wonders he did; *otorenia tau*, you saw it.

Monumai mine, he has already come; *na sanu otorohoe meau mine*, the thing you heard from me; *otovaraira tajua avaraira mine*, tell the men I told before; *momate mine*, he is dead.

Na sanu aulia, aulia sori, the thing I wrote, I have written it finished.

Toho similarly added implies continuance: *moturitoho*, he is standing, he stands still; *na hajae mojuritoho na tamali*, the woman left (put-stay) her waterpot.

To prefixed appears to have the same meaning: *tomopaptais*, he was baptising; *tamau tomovarao*, my father works hitherto; *tomosihe*, he was sitting; *tomotoho valui Saimon*, he is dwelling with Saimon; *tomoaso*, while he was speaking.

Another particle is found in the future and in consequent phrases. It appears thus:

Sing. 1. <i>ai.</i>	Plur. 3. <i>ti.</i>
2. <i>oi.</i>	Dual 3. <i>tira.</i>
3. <i>i.</i>	

Inau ailailahi, I will judge; *aivano*, I will go; *imauri*, he shall be healed; *tinumai*, they shall come; *ipasuae*, he shall find it; *tiveimeteia*, they shall kill him; *hirerua tirajovi tasivo*, they two shall fall down.

This particle does not commonly appear in the first and

second person plural and dual, but I find: *tihani nasova?* we shall eat what? *airuhusahe*, we (excl.) shall enter; *va tiaso*, if we shall say.

In the second plural *oto* is used: *otopasuae*, you shall find.

Ambiguity in the future is avoided by the word *pa* following the verb. *Pa* is used with *i*: *otosihe pa*, you shall sit; *otomate pa*, ye shall die; *tivutira pa*, they shall root them up; *temauri pa*, they shall live.

32. EMPHASIS. The particle *si* added to a particle implies emphasis. With the future it indicates necessity: *tosiaso me rarua*, we threaten them two (*aso*, to say); *oisivano*, thou shalt go; *mosilaho ruhujere me Sameria*, he must pass through Samaria; *ra sanu naa tisimalua*, these things must come to pass.

33. REPETITION. *Ta* is added to the verbal particle to indicate a repetition of the action. In the negative it follows *sa*: *tetasumai*, they came back; *motaaso na aso pala taha mine*, he said again the word like that former, i.e. he said the same words; *atasaria*, I build it again; *inau aisatavo na uain*, I will not drink wine again; *motaninima*, he repented, thought again.

34. NEGATION. *Sa* added to the verbal particle forms a negative: *mosamate pa*, he shall not die; *tosalavi*, we have not taken; *asatahona*, I am not good; *amamasapinisia*, we do not know (it); *osaine*, thou dost not fear; *tisahanihani*, they will not eat; *asahanihani*, they do not eat.

35. INTERROGATIVE. A question is asked by an interrogative pronoun or adverb, or the sentence may have the affirmative form. An alternative is suggested by adding *e mojoa*, or not, to the statement: *na tajua motea morahu na hana ta mea?* has any man given his food to him? *oi mejeiho oihauhaua?* do you wish you (were) strong? *otopinisi ra sanu naa vunuvunu*, *e mojoa?* have you understood all these things? *tesajuri tinana Mere*, *e mojoa?* do they not call his mother Mary?

36. MOOD. IMPERATIVE. The imperative is shown by verbal particles *oi* singular, and *oto* plural: *oivano!* go! *oinumai!* come! *oimaraha!* rise! *otolaho!* go ye! *otoroho naanoi!* hear ye now!

The negative imperative or dehortative is shown by *oitena* singular, *ototena* plural, and *oraten* dual: *oitena papaliho!* do not steal! *oraten vetia ta me ra tajua!* do not tell any man! *ototena rohoroho meau!* do not believe me!

The word *toho*, stop, is also used especially with intransitive verbs used as nouns: *toho na ine!* do not be afraid! (stop fearing); *toho na vano!* do not go! *toho lavi na mane!* do not take money!

37. CONSEQUENT SENTENCES. Sentences equivalent to the English infinitive or subjunctive after another verb have no connective. The particle in the consequent clause may belong to the *mo* or *i* series: *movaraira teua nie*, he told them to sell him (they sell him); *tetuhæ ipise*, they ask him to show (they ask him he will show); *omejeamamu aivano*, do you wish (that) we go; *oisulara tajua tilaho*, send (imperat.) the people away (send the men they go).

The equivalent to an infinitive may be the verb used as a noun: *asameje na sulara telaho*, I do not wish to send them away (I do not wish the sending they go); *mosapinisi na reni* he does not know how to see.

38. COPULA. There is no verb 'to be': *inie na malo-ima*, it (was) a cave; *iniho na moli?* (art) thou the chief?

Sometimes the verbal particle is almost equivalent to the copula, and by forming a predicate makes any word into a sentence: *inie mohau*, it becomes a tree; *omuha*, thou art a fool; *omatu*, you are the son; *tisipilara*, they are theirs; *mosapilam*, it is not yours.

8. Adverbs

39. DIRECTIVE. *Sahe*, up; *raha*, up; *sivo*, down; *mai*, *sumai*, hither; *tuhe*, *ae*, away, forth.

These are really verbs of motion. They may be used separately, but are often suffixed to other verbs: *ruhusahe*, enter, go up, *rahusahe*, lift up, *riosæhe*, look up, *aloraha*, take up, *rahuraha*, lift up; *sihesivo*, sit down, *ruhusivo*, go out, *jovitasivo*, fall down, *rovosivo*, run down, *tejurira tasivo*, they cast them down; *sahamai*, come up hither, *ruhusumai*, come out; *lavituhe*, take away, *putuhe*, throw away, *sahatuhe*, bring forth, *rahutuhe*, put away.

40. INTERROGATIVE. *Na hisa?* when? (past and future): *me na hisa amamarenihø?* when did we see thee? *ra sanu naa timalua pa me na hisa?* these things shall happen when?

Veae? where? *Inie veae?* he (is) where? *molaho veae?* he goes whither? *tamamu veae?* thy father is where?

Paleve? how? (*pale*, like): *otoaso tahonæ paleve?* you speak good how? *tilosia paleve?* they will kill him how?

Sura sava? why? (through what?): *sura sava oto sa lavia?* why have you not brought him? *sura sava oiveioso meau?* why dost thou persecute (do bad) to me?

41. TIME. *Na rani naa, naanoi*, now, this time; *na rani natuha, na rani neeno*, then, that time; *ihise*, when, *ihise ra tanoho terohoe*, when the multitude heard; *na haviu*, to-day; *inovi*, to-morrow; *nanovi*, yesterday; *me na malaha*, in the morning; *me na ravi*, in the evening; *me na pohi*, at night; *me na pohitupu*, at midnight; *masomaso*, noon; *me na malaha pepe vuha*, early in the morning; *mine*, formerly, already, *minemine*, long ago; *taupa*, hereafter, afterwards; *toho reji*, while, *reji*, yet, still, *mopohi reji*, it is still dark, *mojoa reji*, not yet; *vile-vileahi*, immediately; *taiti*, in a little while; *vahatari*, often; *tuitui*, always.

42. PLACE. *Iano, nai*, here; *ae*, there; *neevanoi*, yonder; *neesahē*, above; *neesivo*, below; *neeva jua, paravu*, far off; *tararoi*, near.

Jua, far: *osahe jua*, thou goest up high; *oisivo jua*, thou shalt go down deep; *na moru-papa mosivo jua*, the well is deep.

The preposition *me* with nouns of place forms adverbial expressions: *me na para i tasi*, on the sea side; *me na one*, on the shore.

43. MANNER, ETC. *Tohova*, very; *tipa*, in vain; *palahi*, so, *va aivea palahi*, if I do it so; *mono*, also; *pati*, aloud, *ore pati*, cry aloud; *vuso*, freely; *vahatea*, again.

Many adverbs of manner have a verbal form: *ipalee*, it shall be so; *tipalaira*, they shall be like them.

9. Prepositions

44. SIMPLE. *Me* (locative), in, at; (dative), to; (instrumental), by: *me na rio*, on the road; *me na ravi*, in the evening; *me na hapu*, in the fire; *me na peau*, to my house; *me na pei*, in water, with water.

Me takes suffixed pronoun as with verbs (*meau, meho, mea*, etc.): *rohoroho meau*, believe in me.

Ta (locative), motion to: *tejovi ta na tano*, they fell on the ground; *tiputuhēra ta na hapu*, they will throw them on the fire; *ta ra poe*, to the pigs; *ta na malo*, on a rock.

Suri, for, because, on account of (*sura*, before nouns, *suriau, suriho, suria*, etc.): *sura sera sarohoroho*, because of their

unbelief; *teulo sura ine nie*, they cried out for fear (of) him; *ra tajua naa teraaso nasava suriho*, these (two) men say what about thee; *oirahu ta mera surijarua*, give to them for us two; *na taha sura rio*, bag for the journey.

Hi, genitive, instrumental (with suffixed pronouns as with nouns, *hiu*, *himu*, *hina*, etc.): *na pisahi hi Atua*, the teaching of God; *na tasi hi Silisia*, the sea of Cilicia.

The suffix pronoun of third person is always added before a common noun: *ra asi hina vosi*, the ropes of the rudder; *ra mauri hira tajua*, the lives of the men.

For *hi* used as a possessive see § 19.

Hi is also instrumental: *otopinisi na hau hi na vana*, you know a tree by the fruit; *tomomalemalehi hi na navo*, tossing about by the waves; *oitielia hi na havemu*, touch her with thy hand.

Ture, from, out of: *molaho ture na vanua nee*, he went from that place; *tureamiu*, from you.

45. NOUN PREPOSITIONS. The simple preposition *hi* may be regarded as a noun. But several nouns are used compounded with simple prepositions.

Paho, before (front): *me na pahou*, before me; *me na pahomu*, before thee; *me na pahora tajua*, before men; *me na pahoi Paul*, before Paul.

Tahu, after (this is used without other preposition): *oralaho tahuu*, you two go after me; *monumai me na tahuna*, he came behind him.

Lolo, inside, in: *me na lolona maji*, inside a fish; *me na lolona pea*, inside the house; *me na lolora poe*, into the pigs; *teaso me na lolora*, they said in their hearts.

Para, beside, side: *me na parai tasi*, beside the sea.

Paha, *majaraha*, outside: *na pahana huro*, the outside of the pot; *tereni na majaraha hira tetahonae*, they see the outside of them is good.

Vala palena, the other side: *tepasuae vala palena tasi*, they found him on the other side of the sea.

Vava, mouth, inside of a vessel: *me na vavana huro*, inside a pot; *na vavana ulu*, under the earth; *na vavana peam*, under thy house.

Vusuha, the top, above: *me na vusuhana pea*, on the house-top.

Vala, over, beyond: *movano me na vala tasi*, he went over the sea; *me na vala pei*, beyond the water.

Vuati, the middle: *pala sip me na vuati hi ra pesi*, like sheep in the middle of dogs; *na ovo tomotoho me na vuati hi tasi*, the ship was in the midst of the sea; *me na vuati hira*, in the midst of them.

46. VERBAL PREPOSITIONS. The simple prepositions *me*, *suri*, *ture*, may be considered verbs.

Valui, with (*valuiau*, *valuho*, *valuia*, etc.): *aratoho valuia*, we two stay with him; *mosalaho valuirarua*, he did not go with them two; *molaho valui Parnapas*, he went with Barnabas.

Taitali, among: *terarovo taitali ra tajua*, they two ran among the people.

Jivi, beyond (v. to pass): *morovo jivi Piter*, he outran Peter; *tejivi Maisia*, they passed Mysia. Cf. Comparison of Adjectives, § 23.

10. Conjunctions

47. COPULATIVE. The simple connective is *me* used of persons, places and things: *Paul me Parnapas*; *Listra me Terpe*; *ra tajua me ra hajae*, men and women.

It is used between verbal phrases: *vai tetahotahotiroe me tepasuae*, if they might feel after him and find him.

48. ADVERSATIVE. *Maa*, but: *oitena ine maa oilalaa*, be not afraid, but speak; *tereni na rani, teine, maa tesaroho na rorona*, they saw the light, they were afraid, but they did not hear the sound.

49. CONNECTIVE. The word *tau* is used as a connective in narration: *tau monumai me tasina*, then he came to his brother.

50. DISJUNCTIVE. *E*, or: *ra tuahana e ra mavinena*, his brothers or sisters; *movoevoe e momaeto*, it is white or black; *ra tajua e ra hajae*, men or women.

51. CONDITIONAL. *Va* or *vai*, if: *va monavu movei tahonai*, if he sleep, he becomes well (is made good); *va oitoho nai, na tuahau mosamate*, if thou hadst been here my brother would not have died.

52. ILLATIVE. *Sura*, that, so that, in order that: *alaho sura vea moriorio*, I go so that (I) make him see (wake him); *inau amalua sura temauri pa*, I come so that they shall live.

53. DECLARATIVE. There is no conjunction: *apinisi motamaraha pa*, I know that he shall rise again; *movaraiho na sanu oivea*, he tells you the thing thou shalt do.

54. CAUSAL. *Suria*, because: *teraaso ra leo naa suria teine*, they two said these words because they were afraid; *suria aimauri, otomauri*, because I live, you shall live.

With a negative verb *suria* is equivalent to 'lest': *ra matara tepisi, suria tesareni*, they have shut their eyes lest they see.

Va may be used also for 'lest': *oitena veioso tau va na sanu oso jivia imalua meho*, sin no more lest a worse thing happen to thee.

55. Some conjunctions have no expression. Until: *toitoho ae aivaraiho*, stay there (until) I tell you; *va amejeia tomotoho me na rani atamalua*, if I wish him to stay to the time I come again.

56. A quotation has no special form: *valura teaso, Io, imie*, some said, Yes! it is he.

II. Numerals

57. CARDINAL. *Motea*, one; *morua*, two; *motolu*, three; *movati*, four; *molima*, five; *molimarave*, six; *molimaraverua*, seven; *molimaravito*, eight; *molimarapati*, nine.

The *rave* of the numerals above 'five' corresponds to the prefixed *lava* of Maewo, the *lavea* of Banks' Islands and *lāvu* of New Britain. This dialect of Santo agrees with Tangoa in retaining the word for 'five' before *rave*¹.

These numerals are generally in verbal form but are sometimes adjectives: *na tauni limaravito*, eight years; *totohoea na pohi tolu*, we stayed three days.

'Ten' is *havulatea*, in which *vula* is the real numeral, *ha* a verbal particle. The tens are counted by adding the simple numerals: *havularua*, twenty; *havulavati*, forty; *havulalima*, fifty; *havula limarave*, sixty.

The unit above 'ten' is *vana*: *havulatea vana morua*, twelve. The use of the article *na* before the *ha* shows that the verbal force of the prefix is lost: *na havulatea na vana movati*, fourteen.

'A hundred' is *tari*, many. The hundreds are counted by the multiplicatives: *tarivahatea*, one hundred; *tarivahatoru*, three hundred.

The number above 'a hundred' does not appear in the

¹ Macdonald, 3 *NHL*. p. 56, gives two Santo dialects in which the equivalent of *rave* is prefixed: Santo 2, *tea, rua, tolu, bate, lima, merav, raverua, ravitu, torobat, ulatea*; Santo 4, *tea, rua, tolu, fate, lima, arafi, raferua, rafitou, rabat, sa'bulu*.

translations¹: *tari vahavate havulalima*, four hundred and fifty.

'A thousand' is *tairau*: *tairau vahatolu*, three thousand; *tairau vaha havulalima*, fifty thousand. The word *taripoe* also appears for 'thousand.'

58. ORDINAL. The ordinals prefix *vaha* and suffix *na*: *vaharuana*, second; *vahalimaraveruana*, seventh. 'First' is *namajihana*.

59. MULTIPLICATIVE. These prefix *vaha*: *vahatolu*, thrice; *vahalimaraverua*, seven times.

60. INTERROGATIVE. The interrogative numeral is *movisa*: *ra hamiu pret ae movisa?* your loaves there are how many? The multiplicative is *vahavisa?* how many times?

12. Exclamations

61. *Io!* yea! *ae!* nay!

¹ "The number above a hundred is its *vule*; *tari vagarua na vulena sonovul vati*, two hundred and forty." Codrington (*ML*. p. 449).

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